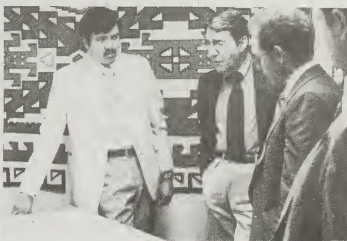




Standing by the Indian stone ball at BYU are, from left, Dr. Dale Tingey, director of BYU American Indian Services; Roger Boyd, assistant to Forrest Gerard (center), assistant Secretary of the Interior; Dr. Tom Sawyer, former BYU faculty member; and Howard Rainer, assistant to Dr. Tingey.



Howard Rainer explains to Secretary Gerard the nationwide drug abuse program and poster contest operated by the American Indian Services at BYU as Dr. Tingey and Dr. Sawyer look on.

Assistant Interior Secretary Gerard Visits BYU

Forrest J. Gerard, assistant United States Secretary of the Interior in charge of the Bureau of Indian Affairs (BIA), is the highest official from the Carter Administration ever to visit the BYU campus.

Gerard's Nov. 9 visit was sponsored jointly by the ASBYU Academics Office and the BYU American Indian Services and Research Center.

While on his visit here, he was hosted by Dr. Thomas Sawyer, president of Minority Enterprise Service Associates, Inc., and a former BYU Indian Education faculty member; Elder George P. Lee, a member of the First Quorum of the Seventy, of the LDS Church; and BYU President Dallin Oaks.

While on the BYU campus, Gerard, a Blackfeet Indian originally from Browning, Mt., spoke before a large audience of 1,200 in the Jong Concert Hall on the subject of "The Indians' Past, Present, and Future."

Prior to Gerard's address, Elder George Lee named him as "an outstanding citizen." Elder Lee pointed out that Gerard's "direction early in life was pointed out as a servant for Indian people."

Continuing he said, "There's a special place in his heart for Indian people. And he wants to do something by helping to develop policies and decisions to benefit Indian people."

President Oaks said, "Gerard's visit here makes it important because he is the highest ranking official in the Carter administration to visit the Brigham Young University campus."

In speaking before the large audience, Gerard directed his remarks about the opportunities provided for Indians by the Indian Self-Determination Act passed by Congress in 1975.

He talked about the direction which the federal government had taken in the past with Indian tribes. "Certain feelings by Congress are contained in the Act,"

and that federal domination of the Indian Services has "served to retard, rather than enhance the progress of Indian people by depriving them the full opportunity to fully develop leadership skills." It has also "denied them an effective voice in planning and implementing programs that are beneficial."

He stated that "the role of the affected federal agencies is altered in significant ways - the bureaucracy emphasizes its role as a technical service agency, disengaging itself from internal tribal decision making."

He also remarked that the status of the BIA is changed. "Indian self-determination is intended to change the character of the Indian service agencies from caretaker to public servant. Now, some 10 years later, that initiative is finally coming to fruition."

He concluded his remarks by encouraging Indians in the audience to continue their journeys into "the Indian leadership of tomorrow."

Immediately following the speech, a question and answer period was held, hosted by Howard Rainer, an assistant administrator in the BYU American Indian Services and Research Center. Questions were asked on various topics about the BIA, Gerard's position, and the Carter administration Indian policy.

When the question was asked about the future of Bureau schools, Gerard pointed out that there are 18 off-reservation boarding schools. "In the past," he said, "people were singling out disturbed Indian students and were sending them off to boarding schools, hoping for some change. When they mixed in with geographically assigned students, the reaction was disastrous. New methods had to be employed. Now reservation communities have a desire to have schools located nearby, and there is a Blue Ribbon panel that is objectively observing and examining the

composition of students at boarding schools to implement change. People tend to look upon boarding schools as occupational schools."

A question was asked, "Does Carter have a water policy for Indians?" Gerard responded that Carter does have a policy and that members of the National Congress of American Indians (NCAI) and the National Tribal Chairmen's Association (NTCA) will be meeting soon to discuss and settle guidelines on the question.

A question about the LDS Placement program was aired. Gerard immediately pointed out that there are many diverse opinions on the matter. "But," he said, "in my personal opinion, I feel that it has served a useful purpose."

When the question and answer period ended, Gerard and other

special guests were invited to a luncheon with Indian students. There, special presentations were made by the American Indian Services to Gerard, Rodger Boyd, special administrative assistant to Gerard, Elder George Lee, and President Dallin Oaks.

Entertainment for the luncheon was provided by the BYU Indian students and alumni. In addition, Rodger Boyd, spoke briefly about the future role of the BIA and its future implications for Indian tribes and reservations. Being a graduate of Massachusetts' Institute of Technology (MIT), he encouraged Indian students "to continue their education because the tribes need them."

He remarked, "I was once

Continued on Page Two

Educational Foundation Funds Indian Orientation

The Educational Foundation of America in Westport, Conn., has given a \$39,500 grant to Brigham Young University's Indian Education Department to conduct a summer orientation program for American Indian students.

John R. Maestas, director of Multi-Cultural Education at BYU, said approximately 60 Indian students will be housed on campus during the 1979 eight-week summer term in preparation for registration for fall semester.

They will receive instruction in math, English, career selection and effective study, he said.

A major goal of the program is to increase the retention and graduation rates of BYU Indian students and to help make an easier adjustment to college life by starting their academic careers during the less crowded summer term, according to Dr. V. Con Osborne, chairman of the Indian Education Department.

The students will also participate in field trips to become acquainted with various career possibilities available to them, he noted.

Mr. Maestas said a long-term objective of the program is to increase the number of American Indians in law, engineering, medicine, science, business and education.

"This is a critical need as illustrated by the fact that there are only 72 professionally trained physicians among the one million native Americans and Alaskans," he said.



Most experts agree that education is the key to American Indians improving their conditions, whether on or off the reservation. In this issue of Eagle's Eye, Editor Larry Schurz (on page 45) takes an in-depth look at a BYU program which is helping Indians become elementary school teachers. He made special trips to the Ute and Navajo reservations to get first-hand information and interviews.

Indian Education Crucial

Education of Indian youth has always been on the minds of Indian leaders long before non-Indians ever set foot on this land.

In America, especially in all of North America, we have been really fortunate in receiving the level and quality of education that currently exists. With the kind of education being taught, tribal governments are constantly demanding professional Indians to help teach and train them to plan and develop their natural resources and reservation areas.

In the past, Indians were taught by traditional codes that demanded survival, religious training, and tribal political systems. The demand was for autonomy, today, we cope with demands of an even greater society, that must be met before we are consumed. Still, autonomy rings in the ears of many. But there are many problems which need to be faced and solved before success can be met. For instance, they have the highest level of suicides among ethnic groups, the highest unemployment level, and lowest level of education—especially for a nation of people that leads the world in production.

The challenge for Indian people is to meet the demand head on and reverse these shaming statistics through the education of its people.

Striving for an education is a goal that individual Indians must set. It is a goal that takes careful planning and constant evaluation in order to succeed. It takes determination, self-control, and willingness to achieve. In the end, pride will come because of individual successes which will benefit tribes.

Education is certainly a key to a brighter future for Indian people. The future for educated Indians is always getting, brighter, just as is the quality of education.

—Larry Schurz
Editor

Sec. Gerard Delivers Major Address Before BYU Students

(Editor's Note: The following is the full text of the address given by Sec. Gerard before the spirit of self-determination, as well as the letter of the contracting law, will take us in the near and distant future — when the Indian youth among this audience will be the decision-makers in Indian country — we must first review the intent of Congress in enacting the Indian Self-Determination and Education Assistance Act.

In the Act's declaration of policy, the Congress stated that it "hereby recognizes the obligation of the United States to respond to the strong expression of the Indian people for self-determination by assuring maximum Indian participation in the direction of educational as well as other Federal services to Indian communities so as to render such services more responsive to the needs and desires of those communities." Contained in the Act are Congressional findings that "The prolonged federal domination of the Indian service programs has tended to retard rather than enhance the progress of Indian people and their communities by depriving Indians of the full opportunity to develop leadership skills crucial to the realization of self-government, and has denied to the Indian people an effective voice in the planning and implementation of programs for the benefit of Indians which are responsive to the true needs of Indian communities."

Lastly, and most basically, the Congress did "declare its commitment to the maintenance of the federal government's unique and continuing relationship with and responsibility to the Indian people through the establishment of a meaningful Indian self-determination policy which will permit an orderly transition from federal domination of programs for and services to Indians

to effective and meaningful participation by the Indian people in the planning, conduct and administration of those programs and services."

The Self-Determination Act provides a mechanism for operational and policy decisions to be made at the local level by those who are affected by the decisions.

At the same time, as a greater number of federal functions and programs are contracted, the role of the affected federal agencies is altered in significant ways — the bureaucracy emphasizes its role as a technical service agency and protector of trust resources, disengaging itself from internal Tribal decision-making and the day-to-day operations of tribal initiatives. Thus, the Act itself holds potential to promote efficiency, effectiveness and better management in the federal trust functions and delivery systems, as well as in the tribal governmental and administrative systems.

Essentially, self-determination as an operative and operational policy provides a framework for partnership between the federal and tribal governments. Importantly, self-determination does not result in termination of the Federal-Indian relationship, the disastrous policy adhered to in the 1960s and repudiated repeatedly by each Congress and administration since the late 1960s.

Nor does self-determination finally, result in total self-sufficiency, for no nation or government on earth is self-sufficient — All are interdependent sovereigns woven into the fabric of the world tapestry, each with its future existence tied to the policies and decisions of its bordering and distant neighbors.

Broadly, the policy of Indian self-determination, together with a vigorous exercise of the highest standards of Federal-Indian trust-

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Alumni In The News

By Sylvia Laughter

Martin Seneca, a Seneca Indian from Versailles, New York, was named recently as acting Deputy Commissioner of the Bureau of Indian Affairs by Forrest J. Gerard, Assistant Secretary of the Interior in charge of the BIA.

Seneca, along with Robert LaFollette of Phoenix, Az., were named to direct the "day to day operations" of the BIA. LaFollette will serve as an assistant to Seneca.

Gerard named Seneca to the acting position Oct. 16. He is expected to serve until a new Deputy Commissioner is nominated and confirmed by the United States Senate. Then it is expected that he will return to his former position as Director of Trust Responsibilities in the BIA.

Seneca is a 1959 graduate of



MARTIN SENECA

Gowanda Central High and was active in all areas of sports. He played four years of football, two

years of track, a year of basketball, and four years as a wrestler, retiring undefeated in his senior year.

As a member of the LDS Church, he fulfilled a full-time mission for two years among Indians in Oklahoma and Nebraska. While attending BYU, he was a member of the varsity football team for two years and received a B.S. degree in physical education in the fall of 1966. He later returned to BYU and obtained a master's degree in political science.

In 1970, he again returned to BYU and received another master's degree in public administration from the Institute of Government Service.

Also as a student at Harvard University, he later received his Juris Doctorate degree from the law school there in 1973.

While a student at BYU, he took part in a variety of extracurricular activities in addition to working part-time and during each summer. He also, in addition to earning varsity letters at BYU, served as president of the Tribe of Many Feathers organization.

After completing law school, he joined the Wilkinson law firm in Washington D.C., and was later named as a White House Fellow and assigned to the office of George Romney. He was one of 16 fellows selected for this honor and was selected from among 2,000 other applicants.

Seneca, in May of 1974, was appointed to be the director of the office of Trust Responsibilities by former Indian Commissioner Morris Thompson. In 1976, he left his position with the BIA to work for the Federal Energy Administration. Seneca continued with the FEA until Jan. 23 of this year, when again he returned to the BIA to resume his former position a second time.

Seneca, a son of a former president of the Seneca Nation of Indians, is married to the former Karen Wilson of Boise, Idaho. They have four children.

Assistent Secretary Gerard holds a beautiful bronze statue presented to him during the special luncheon with students and tribal leaders.



Gerard's Visit

like you, sitting on the outside and throwing stones at the Bureau. But since I was asked to come and work on the inside, things have changed for me. In the three years that I have come to work with the program, I can see the many difficulties that are to be found. When anyone of you have the opportunity to work inside, you will see many of the things that I see."

He concluded his remarks by saying, "When all is said and done, BYU and the Mormon Church will be at the top, as far as Indian work is concerned."

Boyd later informally addressed a group of Indian students in the Brimhall study room. He discussed various topics pertinent to Indian tribes today.

He also discussed with the students several problems about funding procedures with Indian tribes and the impact of long-range goals.

Boyd is an enrolled member of the Navajo Tribe and is originally from Crownpoint, NM. He formerly worked for the tribal government in Window Rock before he was asked to work in the BIA.

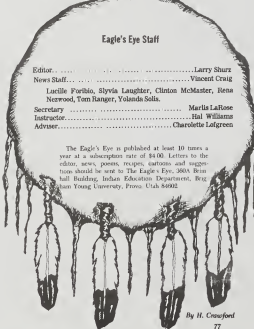


Continued from Page One

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By H. M. Crawford
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self-determination. For, the very pendency of Indian resources cases and claims pose barriers to the exercise of tribal self-determination.

While Indian tribes have legal rights and legitimate claims to lands and natural resources, the surrounding jurisdictions (counties, cities, states) are developing, planning, building and using many of these same resources.

Since these resources are finite, it is to the advantage of Indian tribes to enhance their paper rights by converting them to tangible holdings for present and future uses. This is not to say that Indian tribes lost their rights by taking a non-litigious approach to conflict resolution.

Rather, the tribes retain their rights—otherwise they would not be a party to the negotiation at all were their legitimacy not recognized—and, at the same time, they may hold the key to dispute development and ultimate preservation of vital resources, both within reservations and throughout the surrounding regions.

In practical terms, this can assure Indians and their neighbors of economic benefits today, without sacrificing the needs of future generations.

Understandably, Indian people approach broad federal initiatives with the inhibitions of history. It is well known that the federal government, through the Bureau of Indian Affairs, has been something less than an aggressive trustee of Indian property rights. All too often the benefits which accrue from the trustee relationship have not benefited the beneficiary. All too often, the trustee agencies have not delivered on promises made to the tribes because Congressional policy fluctuations mandating conflicting courses of action.

All too often, we have witnessed the great distance a reluctant agency can put between policy and implementation. All too often, entire resources have been destroyed as a result of poor lease arrangements, inadequate training and availability of expertise at the local level, short-sighted land-use policies and general bureaucratic malaise. It is no wonder the Indian people ask for action, not words; for results, not promises.

Since I share this sense of history, as well as 30 years as a professional in the Indian field, I will not promise a better day on November 10, knowing full well that my explanations and apologies would begin on November 11. I will say, however, that this is the administration that is working with the Indian people to effect change—significant and substantive change—in the way the federal structure serves the people.

For the first time since the creation of the BIA in 1824, there has been established an industry-policy level office—Assistant Secretary for Indian Affairs. Since my confirmation a little over a year ago, I have served as both policy advisor to the secretary and operational head of the agency under my jurisdiction, the Bureau of Indian Affairs. I won't elaborate on the difficulty of attempting to fill both the policy planning and the policy implementation roles, except to say that I often felt like I was riding two horses at once—one a colt and the other a run-away.

Just last month an Indian graduate of your university and BIA Director of Trust Responsibilities, Martin Seney, was selected to serve as Acting Deputy

commissioner until the administration nominates and the Congress confirms a Commissioner of Indian Affairs.

The Commissioner will head the BIA, implementing policy and managing the day-to-day operations and functions. The selection process will soon be underway and we in the administration working with the Indian community, hope to have a nominee by February of next year.

Indian self-determination, a policy seeded in the "Great Society" administration, took root in subsequent Congressional action intended to change the character of the Indian service delivery agencies from caretaker to public servant. Now some ten years later, that initiative is finally coming to fruition and dictating its own operation and structural changes. This is truly an example of a federal service agency being reorganized—organized if you will—shaped and molded by the very people it serves, in accordance with their community-level needs.

One of these needs is a service and trust agency that is managed properly—one that can track a dollar bill from the Treasury to the tribe and evaluate the effectiveness of the expenditure. The Indian dollar may have a value of 100 pennies, or it may not be worth one red cent—we simply do not know.

To correct this situation, the department has entered into a contract with Price, Waterhouse & Co., to assist our efforts to bring integrity in the use and control of funds to the Bureau's financial and accounting systems.

At my confirmation hearing, I promised the Senate Committee and the Indian people that the BIA would address questions about its effective use and control of BIA money. To fulfill this promise, I have initiated "Project

Integrity," which has as its goal the attainment of the highest standard of BIA fiscal management and significant improvement in the Federal-Indian delivery system.

"Project Integrity" is at the heart of a general Bureau overhaul to clarify how funds are used and their purchasing power in programs and services designed to benefit the Indian people. The title of this ambitious project may ring with a grandiose sound upon first hearing, however, I feel it is important to state our goals clearly and strive toward their attainment in all aspects of Indian Affairs reorganization.

The Department is committed to improvement of the BIA management systems, the development of a trust resources production budget and a new focus on the economic development of reservations. And the Congress has mandated that a new policy priority be placed on Indian Education within my immediate office. We are setting forth clear goals and timelines to revise and reform the past management practices of BIA Education programs.

As I refer to general Indian Education initiatives, I would like to make mention of a particular set of Departmental youth education programs which may be of

immediate interest to some of you in this audience. One of the keys to Indian self-determination is the employment and training of our youth. Among the many youth-oriented programs operated by the BIA are the Young Adult Conservation Corps, the Youth Conservation Corps, and the Job Corps.

Administered by Interior's Office of Youth Programs through the BIA and our other bureaus, these programs provide year-round and summer employment to youths from 16 to 23.

Corpsmembers do such useful conservation work as timber management, fish harvesting and construction of needed facilities in our national parks. One of the more exciting projects undertaken this summer by the YACC at Port Gamble, Washington, was the tagging of 1,600,000 salmon. This project required an investment of \$33,000 in staff and equipment. The YACC was credited with a value which was appraised at \$90,000.

The 16 YACC and 68 YCC camps operated by BIA are part of the Carter administration's strong commitment to youth employment. Presently, this administration's youth programs are three times the size they were under the War on Poverty.

It is hoped that the 95th Congress will appropriate additional funds so that we may expand even further this investment in one of our most precious resources—the youth, particularly the Indian youth of America.

I highlight these particular programs because they exemplify the existing but little-known initiatives which serve to support the overall movement toward self-determination in Indian country.

Indian tribes have employed such programs for many years. Indian tribal educators and Indian lawyers in the past—the record of achievement in these fields is outstanding.

Now Indian tribes are placing high on their educational agendas the development of resource managers, agriculturalists, economists, marine biologists, foresters—those professions which require classroom and schoolbook hours, as well as reservation-based hands-on training; those professions which do not force the separation of the Indian youth from their origins and their families.

Of course, Indian people, like all people in this country, have the opportunity to pursue the full range of educational endeavors and professions as a matter of individual preference. But heretofore, the educational and professional options leading to reservation-based existence have been unfairly limited.

Before we begin the question and answer session, I would like to conclude my prepared remarks by encouraging you in your individual journeys into the Indian leadership of tomorrow.

As I speak to you, I am reminded that it is beyond all rules, regulations, programs and acts of Congress—your freedom of choice, your awareness of opportunity and your vision in a new creation, were part of our journey by our coming generations.



Secretary Gerald, Elder George Lee, and President Oaks discuss matters at the luncheon sponsored by the BYU American Indian Services.

teaching obligations, sets the stage for an extraordinary domestic example of decentralized government at work to best serve the needs of the communities and to manage and enhance land and natural resources.

In August of this year, President Carter communicated this message to the Indian people: "I consider it my solemn duty and obligation as President to see that we fulfill our trusteeship responsibilities within the framework of self-determination for American Indians. In particular, I would like to reaffirm my resolve to honor this country's legal and moral responsibilities to American Indians in protecting their land, water, and natural resources. And I am fully committed to the task of protecting the human and civil rights of all native Americans."

Clearly, we are far removed from the era when the legal and longstanding rights of Indian tribes to self-government were considered in the realm of metaphysical speculation. Only a short while ago, many Indian people predicted that a new kind of "termination" era would be upon us by 1978. These predictions were generated by the vocal but small number of persons in the public and private sectors whose statements against the Indian interest were given disproportionate play in the press—hardly constituting a "backlash" movement of great moment—until by the introduction of certain anti-Indian bills in the 95th Congress.

Indian water rights in the Southwest, Indian fishing rights in the Northwest and Indian land rights in the eastern United States have been at the center of the "Backlash" statements and legislative proposals—a predictable and understandable reaction to situations of conflict over scarce natural resources, particularly when there is a lack of understanding of Indian government and property rights in the context of American history and law. While measures were introduced in the 95th Congress to extinguish or diminish the Indian claims, the Congress as a whole took no action on proposals in this category.

Instead, the 95th Congress enacted some 40 pieces of Indian-related legislation, including the ratification of mutual-consent agreements in the Southwest and the Northwest, resolving settlement of the Ak-Chin water case in Arizona and the Narragansett land case in Rhode Island.

Additionally, the Congress passed legislation to restore one

Oregon and four Oklahoma Indian tribes from their previously "terminated" status; to recognize the existence of the Federal-Indian relationship between the United States and a previously "non-recognized" tribe, the Pascua Yaqui; to promote future protection of Indians in the exercise of traditional native religions; to convey lands to more than ten tribes throughout the West; to clarify the jurisdiction of tribes and states and to establish federal standards for custody proceedings with respect to Indian children; and to organize and structure federal Indian education programs so that the federal bureaucracy is responsive to the critical need for excellence in this area.

During the same period, the Carter Administration has begun pursuing equitable solutions to the many complex issues in the Indian field. The Passa quoddy and Penobscot land case in Maine stunned and perplexed us in Indians left in the East, that their claims could not real, that thousands of people would be displaced and that the situation was impossible to resolve.

Yet, a steady and reasoned approach has produced the framework for a just settlement, whereby the tribes can be assured of their political and economical viability without causing harm to their non-Indian neighbors.

Only a few months ago, there was a general impression throughout the country that the Indian land cases were not possible to resolve absent lengthy and acrimonious courtroom battles. Now that the President has signed into law the Rhode Island Indian Land Claim Settlement Act and has taken the major step toward resolution of the Maine case, others of the Eastern Indian land claims may be examined in an atmosphere conducive to fruitful negotiation.

Another major administration initiative is the President's Water Policy. The Indian position of this policy is consistent with the principles of self-determination and our approach to the Eastern Indian land claims: settlement of Indian water claims through negotiations, utilizing the courts only where mutual-consent agreements cannot be reached. Further, the water policy calls for a ten-year assessment, in consultation with the Indian tribes, of the extent of potential water resources claims, in order to determine the future needs of reservation to assist Indian people of permanent tribal homelands.

It would be a mistake for one to assume that these initiatives are separate and apart from Indian

Special BYU Elementary Teacher Programs Aid Utes, Navajos

By Larry Schurz

The 1970 U. S. Census shows the median (for the total population of Native Americans in education) grades completed was 8.4 years, just below the tenth grade mark.

This is a serious concern for Indian leaders—to upgrade the level and quality of education for Indian people.

In 1972, with the passage of the Self-Determination and Indian Education Act, the outlook for Indian education had become brighter.

Many schools became involved with Title IV monies to promote better cultural, tutorial, and learning experiences for Indian youth. Johnson O'Malley

(JOM) funds were better understood, and better facilities became available. Parent programs were set up to promote harmony and understanding within school districts.

Within the Brigham Young University Indian education program, the goal has always been to reach out and produce quality professional Indians who can return and help their respective people.

Unique with BYU is its ability to establish such programs without relying on federal funding. Maintained by private grants and church tithing funds, the Indian education program at BYU has established itself as a unique character among institutions of its size. The program has attracted at least 500 Indian students each year from many tribes throughout the nation and Canada. Each year, the number of BYU Indian graduates also increases.

One program developed with the Indian Education Department, later established on another Indian reservation, is the Teacher Training Program.

The Teacher Training Program was first developed with BYU in the San Juan School District in Blanding, Ut., located in the four-corners area. Later, it was established with the Ute tribe in east-central Utah which also desired a similar program to be developed for their tribe.

The Teacher Training Program is planned so that Indian students in the program do not have to attend campus classes during winter months, when other commitments are present. They are usually assigned as tea-

cher aides in local schools because they have families to take care of as well as other needs.

However, they do attend campus classes during summer months when the local schools recess for summer vacation and when children within their immediate families are able to assist in their absence.

Upon completion of classes, they return home to avail themselves for another year.

During the rest of the school year, they attend classes which are conducted weekly by Indian Education faculty members who travel weekly to instruct. Although the completion of the educational process takes them longer than a normal campus student (about five years to finish), the students eventually are personally rewarded when completed. They are rewarded B.A.'s in elementary education and teaching certificates by the State of Utah.

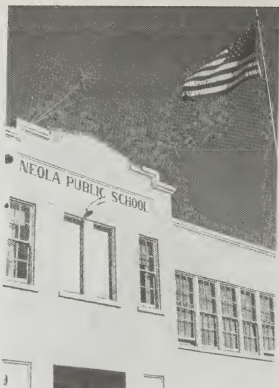
The Teacher Training Program has also sought to emphasize the need for Indian teachers, especially in schools where Indian

enrollment is great.

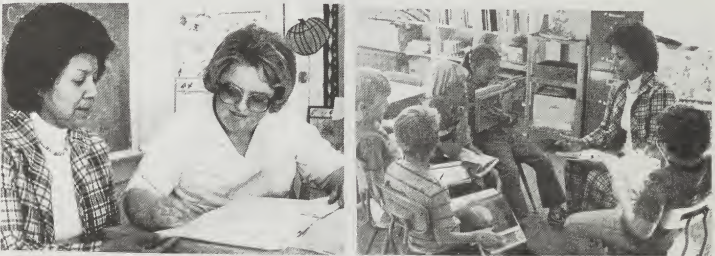
The program was a phase of the BYU Indian Education program in San Juan school district where BYU has cooperated in training Indians as elementary teachers for the large Navajo student enrollment.

The program with the Ute tribe started with 10 women. Six women are currently enrolled with the original group. However, one has left the program, but nine of the original are making significant progress. Six of the original will soon be completing the needed requirements for teaching degrees. They plan to graduate in August.

"The goal of the program for the Ute Tribe is four-fold," according to Joe Pinnecoose, Teacher Training Director for the Ute Tribal Education Department and Uintah and Duchesne school districts. "We wish to certify Indian teachers for Indian students. We desire to provide services for Indian students on the reservation, provide an opportunity for those tribal members who want to advance, and also to



BYU graduate Mrs. Don Mose (left) works with BYU student and teacher aid, Minnie Begay, in a kindergarten in Blanding to put up a bulletin board.



Mrs. Deillah Reyes (left), student teacher and BYU student near Roosevelt, works on grading with Ann Anderson, also a BYU graduate.

At Neola School, Mrs. Reyes works with a reading group of second grade students.



BYU students in elementary education class taught by Dr. Osborne visit a classroom at Neola School.

Dr. V. Con Osborne, chairman of the BYU Indian Education Department, teaches a class of BYU students at Ft. Duchesne on the special teacher training program.

motivate young Indians to continue their education."

"Presently, we have 15 tribal people training for certification. In August of next year, we will have six people who will be certified," said Pinneose.

"Our prime concern is to certify teachers and cause motivation at schools where the ratio of Indian enrollment is more than one-half Indian," Pinneose added.

"Our program," he said "is an incentive-regulated program of five years; however, six will finish in three to four years."

One student in the program, Delliah Reyes, a mother of three school-age children, remarked that involvement in the program had been a struggle at times.

"My husband at first," Mrs. Reyes remarked, "didn't care about me in the program. Now that I am nearing completion, he's excited and he doesn't want me to quit."

"Presently," she added, "I'm student teaching and will receive my degree in August. Prior to the program, I had been an aide in the Todd Elementary and White Rocks Elementary schools for four years. And for the past four summers, I attended classes at BYU."

Ann Andersen, cooperating teacher at Neola elementary where Mrs. Reyes is doing her student teaching, commented, "Mrs. Reyes works really well. She has good rapport with the students, and she's very efficient. She can always find the odds and ends that need to be done."

Mrs. Reyes is one of four Ute ladies presently student teaching two have already completed student teaching.

"The thrust of the program was to train teachers locally," remarked Forrest Cuch, Educational Division Head for the Ute Tribe.

"We conducted a needs assessment, and the survey indicated that the Indian students were being alienated from the school system. Also the studies indicated that there was a high teacher turnover rate at Todd Elementary where a majority of our kids attend."

Continuing, Cuch said, "Our aim is to train 20 local teachers and place them at Todd where there is an enrollment of 50 percent Indians."

"There is a large amount of non-Indian teacher influence," remarked Pinneose, "With Indians in those positions, they help create a better self-image for Indians through their example."

Cuch added, "A large portion of our children entering school for the first time don't speak Ute, and a large majority of the adults do. We are presently developing materials for a curriculum increasing Ute tribal awareness, especially for our young."

In the San Juan area, Indian teachers are successfully teaching classes that are mixed, both Indian and non-Indian. The program has guidelines which students had to undertake similar to the Ute program. However, classes which were normally held during the week on the Ute reservation

were held on Friday afternoons and Saturday mornings because of the distance from BYU to Blanding.

The students also had to attend classes on campus during summer months when those particular classes were not held.

Upon entering a classroom at the Albert R. Lyman Elementary School, one quickly notices a petite Navajo lady giving instruction both in Navajo and English.

Evangeline Kaye, a graduate of the program and second grade teacher, remarked, "I didn't initially start out to be a teacher. I was involved in child development at BYU. Elementary education seemed to be a part of that when I initially started with the program in Blanding. I had previously attended the Y for three years, then I left."

"In 1971 I was employed part-time as a teacher aide at the junior high school. I worked all week; then on Friday afternoons and Saturday mornings, I attended classes. During the summers I attended classes at BYU. In the meantime, I had to change my major to elementary education. I was very glad to finish."

Continuing further, Mrs. Kaye stated, "I'm still very much interested in early childhood behavior. Now with my degree in education, I plan to return to finish that major I initially started. It will give me a new direction in my achievements."

"It took me four years to finish," said Mrs. Kaye, "since I already had some courses completed. So I had been in school for a long time."

"When I was an aide at the junior high school, I learned to handle kids. But the move from junior high to elementary has made me learn to adjust to the different attitudes and concepts of the younger groups."

"I love and enjoy teaching in a bilingual situation. It helps the Navajo students. I can teach concepts in Navajo for their better understanding," she said, "I know there will be improvements for the Navajo students, not in the present, but probably in the future."

"There are problems that exist in the high school level for Navajo children, especially in their reading skills. The need is to have them learn better in the elementary grades. Navajo helps to assist their understanding."

Commenting further, Mrs.

Kaye remarked, "In Mexican Hat there is a large turnover rate of teachers because of the remoteness of the region. And there is a difference in the Navajo students. Those located adjacent to the reservation have a large cultural exposure, while those whose parents live in town and work in the local industries have a rude awakening in not being able to have had a prior experience."

In another classroom, another teacher is giving instruction in Navajo—amid those being given in English. However, the children are younger and are just beginning the long process of education.

Clocks are held in the tiny hands of the youngsters, while different times were announced. "One o'clock! Five o'clock! Three o'clock!" The conversation of Navajo was carried on, while young non-Navajo children eagerly looked on. Times were again called out in English and Navajo, while the children scrambled by their self-made play clocks to locate those times. This is a familiar scene in Mrs. Don Mose's kindergarten class located also at the Lyman Elementary School in Blanding.

"I started with the program in 1972, as an aid and a tutor,"

Mrs. Mose said. "I first tutored junior high students for four years."

"My husband has been very encouraging about the program," she said, "and I progress in the program, and like others, I attended classes at the Y during the summer months."

"Last fall I student taught; now this fall, I am teaching full-time in my very first class," she elaborated.

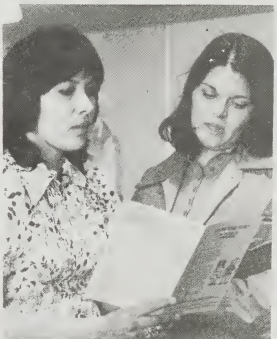
"In my student teaching assignment," she said, "the teacher would handle the class; sometimes she would let me take over when she had to grade papers. Then, during the final two weeks, I was on my own. The teacher had a lot of trust in me because she stayed out of the classroom and didn't interfere with me. I didn't really have any need for an aide during the whole time I was in there."

Certainly, the education process for many has a brighter future, and Indian education has been a certain plus for those who have taken advantage of the program.

Many Indian tribes look forward to the future when Indian education is maintained for their benefit.



Mrs. Evangeline Kaye works with second grade students at Albert R. Lyman Elementary School in Blanding. She earned her degree in the special teacher training program of BYU.



Mrs. Don Mose confers with Mrs. Bonnie Purcell on how her kindergarten youngster is doing in the afternoon class.

Potatoes Important To World Diet

(Note: continued from last issue on India contributions to agriculture.)

Food staples from the New World have added immensely to the diet of many. Corn and potatoes produced world-wide are products of the new world. Corn (or maize) ranks second only to wheat in production, followed closely behind by the production of rice and potatoes. It is important to note that crops from the new world have added almost 80 per cent to the list of food crops grown world-wide.

Columbus found the Indians of Cuba growing sweet potatoes and were also later reported by other various Spanish expeditions to Mexico and South America. These root crops were known by their Indian names "batatas and padades" from which comes the term potato. Peruvian Indians called them "papas," from which was originally applied to the sweet potato, but through confusion the term was also applied to what is now known as the potato.

The white potato, or as it is sometimes called the Irish potato, owes its origin to the Indians of South America. The introduction of the white potato to the Europeans is thought to have been credited to the Spanish. The Spanish did bring the potato back with them to Spain, but the cultivation was limited to the production of the sweet potato, which they delighted in.

The white potato was intro-

duced to other Europeans, but they were reluctant to grow them. Their reluctance stems from the fact that the potato plant resembles the deadly night shade plant. They fear that to eat the tubers would result in death. The actual introduction was by the English and the Irish.

Dr. John Mitchell a noted historian, botanist, and Englishman—credits in 1767 that Sir Francis Drake was instrumental in bringing this about. Drake, Mitchell notes, conducted piratical activities among the Spanish in the West Indies. In his return to England, he took a most northerly route, where he happened upon the second Raleigh colony. A few of the survivors returned with him. Aboard the ship, in the possession of the survivors were several tubers of this important staple.

Accounts of various individuals and of several noted historians indicate that the potato was introduced to America twice! The path of its introduction seems to have led from South America, as early reports of Spanish explorers indicate.

The explorers found the Indians using and trading this precious crop. For 200 years, the potato traveled from South America to Spain, from Spain to Florida, from Florida to England and Ireland, and from Ireland back to the east coast of America, where it soon gained popularity with the early colonists.

The early developments of

the potato began in Central and South America where Indian people still grow several varieties. Today, South American Indians trade and eat potatoes that come in a rainbow of colors—pink, red, green, lavender, white, purple, and black. Some of these varieties are very tiny when grown, while others weigh several pounds each.

Initially, Europeans were afraid to eat the potato, for fear that they might die from some poisonous effects of the plant. The plant, having a resemblance to the deadly night shade plant, was usually fed to the hogs.

King Louis XVI of France saw the potential of the potato as an abundant new food crop for his countrymen and encouraged its promotion and production by wearing sprays of potato blossoms in his lapel. He also ordered them served at the royal dinners at the palace.

However, it was the Irish who took to the potato at once. They immediately became the staple food throughout Ireland, and soon other Europeans began to think of them as "native Irish food."

Still in America, the colonists, who raise the crop, refused to eat them, fearing that they might cause leprosy and other diseases, or which might even result in death. Instead, they fed these tubers to their hogs.

It was the Irish, in 1719, who encouraged the colonists with news of their potential as a food supplement. At this time, the North American Indians came into contact with the tuber.

It was remarkable that it was the Indians who showed the Europeans the importance of this remarkable crop. Now the tables



At the Havasupai Reservation in the Grand Canyon, Tiny Hanna and LDS agricultural missionary Howard Bigler dig holes for planting fruit trees.

turned as the colonialists tried to show the Indians the value of the crop.

The sweet potato also came from South America, but due to the climate and amount of moisture this crop takes to grow, has made it hard to raise except in sub-tropical areas. This is the main reason for the slow spread and acceptance of this crop.

It was the sweet potato that was first immediately accepted among Europeans. It was also spread throughout different parts

of the world. It is also odd that when the first white men set foot in New Zealand, they found the sweet potato among the Maoris. The question that remained on the minds of many people, was where did they come from. However, an explanation that seems to link the connection with South America, is the word which the Maoris use in describing it. It is the same word used by the Incas of Peru "papas."

Artifacts Donated To BYU

A priceless collection of pre-Columbian artifacts from the Andean region of South America has been donated to Brigham Young University by California businessman Karl Spoerl.

Dr. Dale L. Berge, curator of BYU's Museum of Archaeology and Ethnology, said the 176-piece

collection is extremely valuable for educational and research purposes because of the broad time span it covers, the number of cultures it represents, and its excellent state of preservation.

The artifacts come from the entire Andean region and cover

a period about 1,500 years—the earliest pieces dating back to around 500 A.D., according to the donor.

The collection represents five ancient tribal cultures—Ica, Chimú, Nazca, Paracas and Chancay, Dr. Berge said.

"The good condition of most of the articles is attributed to the dry climate of the Southern Coastal Andean region which allows for excellent preservation and natural mummification," he explained.

In addition to pottery, the collection included fabrics, corage, a basket, a mummified macaw, a headband, a panpipe, burial shrouds, and a quipu which is an ancient counting instrument made up of knotted threads in dangling cords. The collection also contains a human skull and wood and bone instruments used for weaving.

Many of the artifacts are on display in the Museum of Archaeology and Ethnology in the Maeser Building, Dr. Berge said. It is open free to the public.

Mr. Spoerl is a general contractor who purchased the artifacts from Harry Miller, a business associate and amateur archaeologist in Brazil.

Miller found many of the artifacts himself, Spoerl said. The collection has been displayed at the University of Brazil.

Spoerl, a BYU graduate, said he bought the collection and donated it to BYU so that it could be properly preserved and used for archaeological research.



Dr. Fred Gowan, coordinator of Native American Studies at BYU, explains the symbolism of the Hopi Kachina dolls that were made around the turn of the century. The dolls and other Indian artifacts were recently donated to BYU.

Kachinas Given BYU

Several 70-year-old Kachina dolls and other Indian artifacts have been contributed to Brigham Young University by Mrs. Virginia DeMaster of Spokane.

Donald T. Nelson, director of The Development Office of the LDS Church, said that the gift was made on behalf of Artemus Skaggs, Mrs. DeMaster's late first husband who obtained the artifacts when he purchased a house in Stevensville, Mont., in 1955.

The artifacts are believed to have been the property of Harold Ickes, Secretary of the Interior under President Franklin D. Roosevelt, Mr. Nelson said.

The collection include several Kachina dolls carved out of cottonwood by Hopi Indians. The dolls represent various Hopi gods. Dr. Fred R. Gowan, coordinator of Native American Studies at BYU, examined the dolls and dated them at about the turn of the century. Other items in the collection include rare Sioux or Cheyenne game hoops, Papago baskets and a Navajo wall plaque.

When making the donation, Mrs. DeMaster stated, "I felt these pieces would be put to good use at BYU where they can be seen and appreciated by a large number of people. Most of my children have attended BYU and the school was the first choice as a depository." Mrs. DeMaster is also an alumnae of BYU.

The artifacts are currently on display in the office of Native American Studies in room 395 Brimhall Building.



Dr. Dale L. Berge, curator of the Museum of Archaeology and Ethnology at Brigham Young University, examines South American pre-Columbian artifacts which have been donated to the university by California businessman Karl Spoerl.

Maestas, Osborne Explain BYU Indian Education

Editors Note: The following questions were asked by *Eagle's Eye* to obtain a better insight to Indian Education here at BYU.

Eagle's Eye: Why is education for Indians so important?

With unemployment reaching nearly 50 per cent in some areas, the figure is much higher. Indians are facing a much greater challenge of finding employment for their people. Much of the problem lies in the area of education. Many people lack the necessary skills that are needed for them to compete with other skilled and knowledgeable people. It is true, for many, that the problem lies in the lack of a good quality education. With an education, many people can readily learn more skills and even attain greater knowledge in areas where it will benefit them the most. It also aids development of better programs for Indians on reservations where the unemployment rate is staggering.

Eagle's Eye: What opportunities are available for Indians after gaining a college education?

Although there are job shortages for professional people in a number of areas, the job market for Indian graduates in every field virtually has room. The availability and the creation of new



jobs located on or near Indian reservations has increased dramatically over the past few years.

There is also a demand for the professional Indian to be located in various Indian tribal development programs. Moreover, the demand has become so great that tribal governments are turning to paraprofessionals and outside planning and development agencies. In the future, there will be a continuing increase in demand for college-educated Indians to aid Indian people.

Eagle's Eye: What are the major critical areas of college study which would be helpful to most Indian tribes?

In studying for their particular degree, Indian youth need to evaluate areas of concern for their particular tribes. This would give added momentum to their success in life.

For most tribes, the areas most needed now, or where the

greatest amount of shortages exist, include business, engineering, science, and the health professions.

Most tribal governments look for graduates in these particular



areas that are crucial to the tribes and can aid their development.

Eagle's Eye: Is there a trend nationally among Indian college students to fill these critical areas?

In these areas most critical to Indian tribes, shortages exist because the trend has been away from the more difficult areas of study. When Indian youth enter college life, adjustments can be difficult for many. Some realize that the life style is different; others adjust exceptionally well. However, their particular program may be stymied because of ineffectual preparation. Others may pursue areas where less rigorous endeavors are needed.

Eagle's Eye: BYU's Indian Education Department is considered the best in the United States. What are the major strengths of the program?

We have several strengths which we feel are key factors for our program. One is our organizational structure. The Indian Education Department is staffed with its own faculty, which gives us the opportunity to teach our own classes with our own teachers. This provides direct involvement with the Indian student.

Second, is the commitment of the teachers. They have an open door policy in which students are welcome to get better acquainted



with faculty members. The faculty is willing to work with the students in making this the best possible experience for them. They also commit themselves to help the students succeed.

In addition, we have a support system. It consists of a good counseling staff, a tutoring section, financial aids help, and extra-curricular activities which include: The Tribe of Many Feathers (an Indian student organization), the Eagle's Eye (an Indian student laboratory newspaper), the Lamanite Generation (a popular on- and off-campus Indian entertainment group), and the Lamanite Choir (a group of Indian students rendering songs of traditional Indian style in contemporary arrangement).

These, we feel, add a certain quality to our program which makes it unique. In addition, we have people who provide additional aid to our program. They support us by recruitment, telling others about the Indian program here at BYU, and other added phases.

Eagle's Eye: When and why did BYU begin its Indian Education program?

Initially, President Ernest L. Wilkinson was concerned because



BYU was not succeeding with its Indian students. At the time, over half of the BYU Indian students were failing even though other universities were experiencing dropout rates as high as 80 per cent.

President Wilkinson insisted that the various colleges and departments show that they can succeed with Indian students.

Therefore, after some time and realizing that the regular departments were not prepared to succeed with Indian students, he organized the General College and appointed Lester B. Whetten to be dean of the new college, giving him the specific assignment of developing a program that would help Indian students achieve academically and obtain a quality education.

Dean Whetten was given the task to organize this program in June of 1963.

Eagle's Eye: In your observation, what are some trends in Indian education on the college level?

Two trends seem to be emerging. One is to take programs to the reservation areas, such as teacher training programs which we have at Blanding and Roosevelt. A number of additional universities are starting to provide on-site training programs.

A second trend is to designate special programs at various universities. For example, the University of New Mexico for a number of years has been the uni-



versity for Indian law teachers. New Mexico State is trying to coordinate and correlate the agricultural programs. We see trends in this direction emerging.

Eagle's Eye: What is the success ratio of BYU Indian students compared with a national and BYU average of both Indians and non-Indians?

The national graduation rate for Indian students, although not definitely calculated, is approximately 10 per cent. The graduation rate at BYU is 29.6 percent, this compares to an overall graduation rate of all students in the United States of 43 per cent. These figures are, of course, based on the projection of the national Indian graduation rate. The last official figure only indicated a 4.3 per cent graduation rate.

Eagle's Eye: How do BYU Indian students who have been in the LDS Church Placement Program compare academically upon entry into BYU with those from BIA or boarding schools?

A study was conducted a number of years ago which proponents of the Placement Program thought would show statistically the Indian students from the Placement Program would



have higher GPAs. We found that they did not, and in many cases, actually had even lower GPAs. We did find, however, that the students from the Placement Program adjust better to college and showed a much higher graduation rate.

Eagle's Eye: Do both of these categories of students (Placement and non-Placement) do equally as well through four years of college?

The Placement Program workers were sure that they were developing Indian leaders and that certainly those students would emerge into the top leadership

of the Tribe of Many Feathers. A five-year study indicated that this was not so. This alarmed LDS Social Services. It found that some boarding school students were aggressive enough to assume top administrative positions and that the most aggressive seemed to be the independent, usually a "half-breed" who had found little acceptance either in his native culture or in the dominant society where he had to struggle to make it. That bit of "life's experience" provided the motivation to help him achieve. In our overall assessment, we found that the Indian students from the Placement Program did slightly better than those who did not come from the Placement Program.

Eagle's Eye: What is the future role of Indian Education at BYU?

We will continue to provide a home base for Indian students with the needed support system. It will always be our philosophy to help students make the transition to solid academic majors on BYU campus and to help them find job placement after graduation.



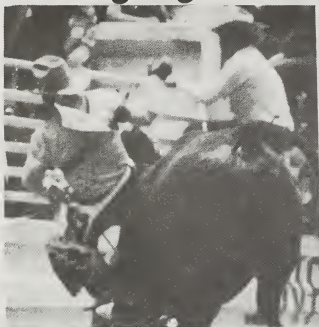
We will continue to work more closely with tribes to provide trained people in areas of need and will try to recruit the outstanding student and encourage him to persist on to higher degrees to provide well-qualified Indian leadership for the nation.

Eagle's Eye: What recommendations can be given to youth for better preparation for academic success in college?

Recommendation 1: Take math in junior and senior high school. Even if it's tough and you don't like it, take it anyway. Try some science courses. Meet the basic requirements head on. I would prefer to admit a student with a lower GPA who has had exposure to math, science, English, and history than to admit a student with a high GPA who had taken, as a friend of mine said, "Introduction to Bachelor Living," "Single Living," and other non-essential courses.



Highlights of Indian Rodeo Finals



Photos by Larry Shurz

The final excitement of the 3rd Annual National Indian Rodeo Finals in Salt Lake City Thanksgiving weekend were brought to a close with the naming of Karlettts Dennison, a Navajo from Tohatchi, NM, as the All-Around Cowboy.

The success of the rodeo brought thousands of spectators to witness and the dauntless Indian cowboys mount deadly broncs and bulls, and also watch superb horsemanship and Indian lassies whip around barrels in the arena.

A third-year BYU law student participated in the finals during the weekend. Les Reynolds, a Cherokee Indian from Springville, UT, placed among the contestants in the calf-roping event. Reynolds is married and the father of three children.

Named as this year's Indian Cowboy of the Year was Jim Gladstone, a Blood Indian from Cardston, Alberta, Canada. Gladstone is currently ranked 12th among the top money winners for the Professional Rodeo Cowboys Association this year. He is also the PRCA Calf-Roping Champion and is defending his title during the National Rodeo Finals in Oklahoma City, the first week in December.

Gladstone qualified for the Indian finals just as the other Indian participants did. However, he did not place very high in the finals held at the Salt Palace. He cited his reason as being that the horse he rode felt uncomfortable, and his own horse was not with him. But he stated that it would be with him at the national finals.

Officials for the Indian finals commented that the success of the rodeo was great and that an even more successful one would be held next year. They estimated this year's attendance at over 25,000 total for the three days. They also noted that the facilities of the Salt Palace are excellent and they would very much like to return there again next year for the national rodeo.

